

The Spirit of Missions;

EDITED FOR

THE BOARD OF MISSIONS

Of the Protestant Episcopal Church of the United States of America.

PREACH THE GOSPEL TO EVERY CREATURE.

VOL. IX.

JANUARY, 1844.

No. 1.

Diocesan Annals.

Diocese of New-York.

I. SECULAR STATISTICS.

The Diocese of New York embraces that portion of the State of New York which lies east of the counties of Broome, Chenango, Madison, Oneida, Lewis, and Jefferson—containing 21,757 square miles, with a population of about 1,293,783.

II. HISTORICAL NOTICE.

§ 1. ORIGIN OF THE CHURCH.

Dr. Humphreys, the author of an Historical Account of the Incorporated Society for the Propagation of the Gospel in Foreign Parts, gives the following account of the introduction of the Church :

“The Dutch made the first settlements here, [New York Government,] but in 1664 the English reduced this country, and most of the inhabitants submitted to the crown of England, and continued in these settlements; in a little time, great numbers of English came to this country. It was soon found to be the most healthy of all North America, and exceeding commodious for trade. The Dutch had some teachers before the English came; but the English were taken up, at first, in settling their new plantations, and so much divided in their sentiments in religion, that there was no face of the Church of England here, till about the year 1693. Colonel Fletcher being then Governor of this Province, an act of Assembly was passed for settling and maintaining a ministry.

A considerable number of the inhabitants of New York city, the capital of the whole Province, and, as it is said, the pleasantest city in all America, were very desirous of having the Church of England worship settled among them. However, it was near four years after the passing of this act before any thing was done

in pursuance of it. The choice of a minister for each church was, by the act, lodged in the vestry, and the choice of a vestry in the people. It was sometime before there was a vestry composed of men of such principles as would choose a Church of England minister.

About the year 1697, there was such a vestry : their first endeavor was to get a church built. This was compassed sooner than they could hope, much less expect. The zeal of the people was such, they made so large contributions, that a sufficient sum was raised to build and finish what was then said to be the finest church in North America.* They now proceeded to consider of a minister. Mr. Vesey was then in the place, but not in holy orders—a gentleman highly approved of, and beloved by every one. The Governor, Colonel Fletcher, and Colonel Heathcote, proposed him to the vestry, as a proper person to be chosen, as soon as he should be ordained. The vestry received this motion with uncommon satisfaction, and unanimously chose him to that church, provided he went to England, to receive holy orders. He came over here, and was ordained ; and upon his return to New York, was inducted into this church. This was the first setting up of the Church service in this Government. Some years afterwards, when the Lord Cornbury was Governor, orders were issued out to the magistrates of several towns to build churches, by virtue of an act passed in 1698, enabling several towns to build public houses for the worship of God. Nothing had been done in pursuance of this act, till the Lord Cornbury's order gave life to this design. Churches were soon after built in the respective towns, and the expenses levied on the inhabitants by a public tax.

The members of the Church of England began to increase now in many towns, but especially at New York city. This was a great measure, owing to the Rev. Mr. Vesey, who, by his whole conduct, had gained the esteem of people of many sorts of persuasions.

He was not a missionary from this society, so that but few, and imperfect accounts of his labors have been sent hither. However, I cannot, in justice to him, conclude this paragraph without giving the reader a few lines wrote to the society concerning him, by a gentleman who, himself, deserved all commendation, Caleb Heathcote, Esq., who, by his prudent zeal and wise conduct, was a chief instrument in settling the Church of England in New York Government, in Connecticut Colony, and New Jersey. His letter to the Society, in 1714, runs thus : "Mr. Vesey being settled in our church, hath ever since continued, with great faithfulness, in the discharge of his duty. His life and conversation hath likewise been very regular, and without the least stain or blemish, as to his morals. He is not only a very excellent preacher, but was always very careful not to mix in his sermons any thing improper to be delivered out of the pulpit. It is the good providence of God he is continued so long among us, for the thorough settlement of the church in this place. The account I have given you of Mr. Vesey is not grounded on reports, having said nothing but what I very well know, and have observed from sixteen or seventeen years' acquaintance with, and knowledge of him."

* Prior to the erection of this church, (Trinity,) Divine service was celebrated in the church of the Fort, originally built during the Dutch dynasty, and which was known as the "King's Chapel."

§ 2. INTRODUCTION OF THE EPISCOPATE.

The following interesting and accurate account is extracted from the Rev. Dr. Schroeder's Memorial of Bishop Hobart :

"At the period of the American Revolution, the Church of England, in this country, had, for more than a hundred and fifty years, been considered a portion of the spiritual charge entrusted to the Lord's Bishops of London. But, even at that time, no prelate of the Church had ever trodden on our soil. They had jurisdiction over a vast realm on which their eyes had never rested. All their spiritual children who were born here, grew up without the valued benefit of confirmation.

Not one edifice for public worship was here consecrated. Our clergy and our parishes were destitute of that superintendence which is the very life of our Church government. Every candidate upon our shores, who would be admitted into orders, was compelled to repair with that view to the far-distant mother country. A great gulf lay between—an ocean of three thousand miles. No less than a fifth part of all our young men who were destined for the Lord's service in the sanctuary—being exposed to various "perils of the sea"—paid with their precious lives the cost of the severe ecclesiastical requisition.

Well might the members of the church throughout the Colonies most anxiously desire a different state of things, and again and again petition the throne for a redress of what they felt to be a grievance without a parallel. The bishops of London were, for many years, themselves very favorable to the object.

A resolution was taken by King Charles II., in 1672 or 1673, to send a bishop to Virginia. The Rev. Dr. Alexander Murray was nominated for that purpose; and although "a sudden change in the ministry prevented the execution of the scheme," it was repeatedly commended by the Society for the Propagation of the Gospel, which has ever included the bishops, and not a few of the most valued laymen in the Church.

They declared, in 1703, the devout wishes of the Colonies, to be supplied with "a suffragan, to visit the several churches, ordain some, confirm others, and bless all." Soon after the year 1710, the Society actually "fixed upon and purchased a seat for the residence of a bishop, at Burlington, in New Jersey, by way of preparation for a suffragan." Queen Anne, in 1714, was propitious to the design; and, but for her lamented death, it "would soon have been accomplished." The first George also appeared favorable. But a dangerous rebellion concentrated all his thoughts and feelings on another object—the preservation of his crown and sceptre; and then "it was not a time to attend to the subject of American bishops."

Hope had now long been deferred. Yet, in an anniversary discourse to the Propagation Society, the whole subject was most vividly portrayed by Dr. Secker, in 1740, and afterwards very earnestly pursued by him, when Archbishop of Canterbury, and by his mitred brethren, Bishops Butler and Sherlock. But men of influence, who were opposed to the very name of "the hierarchy," and jealous of the temporal privileges which appertained to it in England, had frustrated the long cherished scheme, until the period of the American Revolution.

It was also a fruitful source of controversy on this side of the Atlantic. Previous to the year 1766, it was agitated by the Rev. Mr. Apthorp, one of the Church missionaries at Cambridge, Massachusetts, and the Rev. Dr. Mayhew, a Congre-

gationalist, at Boston; and Archbishop Secker, the Rev. Dr. Samuel Johnson, and the Rev. Mr. Caner, took a part in the discussion at that time. When the Rev. Dr. Chauncey, of Boston, and William Livingston, Esq., of New York, two years after, wrote in opposition to the proposed American Episcopate, its propriety was set forth with great talent, in a publication, at New York, by the Rev. Mr. Inglis, who was afterwards the Bishop of Nova Scotia.

The whole argument was again presented by the Rev. Dr. Chandler, who, in 1767, issued his appeal to the public, in behalf of the Church of England in America. In 1769 and 1771, he defended and further defended it, in reply to the objections of Dr. Chauncey, and of anonymous writers, in public journals at Boston, Philadelphia, and New York. The Rev. Dr. William Smith, of Philadelphia, plead the same cause with great ability. But their views met with disapprobation from some of their Episcopal brethren in Virginia, who were opposed to the introduction of American bishops, at a time when political animosities threatened a rebellion against the mother country.

An "Address from the Clergy of New York and New Jersey to the Episcopalians of Virginia," written in 1771, by Dr. Chandler, and signed by him and by the Rev. Drs. Auchmuty, Cooper, and Ogilvie, and the Rev. Messrs. Charlton, Seabury, Inglis, and Beach, were soon answered, in behalf of the Episcopalians of Virginia, by the Rev. Mr. Gwatkin. Here the controversy rested, until our national liberty gave it a new form.

It was several years after our civil independence, that the plan of a General American Church, with an independent American Episcopate, was formed. Incipient measures for the organization of the Protestant Episcopal Church in the United States, were first adopted by the Church in Pennsylvania. The earliest general meeting, called expressly on this subject, was at New York, in October, 1784, when clerical and lay deputies, from the States of Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, and Maryland first took counsel together on the peculiar exigencies of the Church. A more numerous convention of the deputies from several States, held at Philadelphia, in September of the next year, (1785,) prepared an address to the archbishops and bishops of the Church of England, requesting them to confer the Episcopal character on such persons as might be recommended by the Church in the United States. The consent of the archbishops and bishops was obtained in 1786. Without delay, the Rev. Dr. White, Bishop elect of Pennsylvania, and the Rev. Dr. Provoost, Bishop elect of New York, set sail for England.

§ 3. SUCCESSION OF BISHOPS IN THE DIOCESE OF NEW YORK.

1. Samuel Provoost, D. D., consecrated in Lambeth chapel, February 4, 1787, by Rt. Rev. John Moore, D. D., Archbishop of Canterbury, assisted by the Archbishop of York, and the bishops of Bath and Wells, and Peterborough: resigned his jurisdiction September 3, 1801. Died Sept. 6, 1815.

2. Benjamin Moore, D. D., consecrated in St. Michael's church, Trenton, N. J. September 11, 1801, by Rt. Rev. William White, D. D., Presiding Bishop, assisted by Bishops Clagget and Jarvis: died February 27, 1816.

3. John Henry Hobart, D. D., consecrated in Trinity church, New York, May

29, 1811, by Rt. Rev. William White, D. D., Presiding Bishop, assisted by Bishops Provoost and Jarvis, as assistant to Bishop Moore, became Diocesan on his death, 1816: died September 12, 1830.

4. Benjamin Tredwell Onderdonk, D. D., consecrated in St. John's chapel, New York, November 26, 1830, by the Rt. Rev. William White, Presiding Bishop, assisted by Bishops Brownell and H. U. Onderdonk.

§ 4. BIOGRAPHICAL SKETCHES OF THE BISHOPS.

*Bishop Provoost.**

Dr. Provoost was a man of cultivated mind and manners. His deep interest, and numerous acts of self-denial, in promoting the good cause of our civil liberties, and his prominent agency in organizing the Protestant Episcopal Church in the United States, may well preserve his name and perpetuate his memory. The motto of his ancient family escutcheon, "pro libertate," declared at once the sentiments of his Huguenot forefathers, and the feelings which they had transmitted to him, through five generations—from the middle of the sixteenth century to the year 1742, when he was born at New York.

Among the refugees to Holland, at the time of the cruel massacre on St. Bartholomew's day, in the reign of the ninth Charles of France, was William Provoost. His grandson, David, who migrated from Holland to the New Netherlands, in 1624, and became an officer in the Dutch military service, was the Bishop's first American progenitor; and both he and the three succeeding generations, David, Samuel, and John, a respectable and wealthy merchant, (who was the Bishop's father,) were in communion with the Church of Holland in America. In his infancy, Samuel Provoost was baptized in the Dutch Church; and in his early youth he was taught the creed of Calvinism. But it was his good fortune to be educated in an English university. Having been previously a member of King's College, in New York, he repaired to Cambridge in his nineteenth year, became a graduate of St. Peter's College, embraced Episcopacy, chose the Church for his profession, was ordained a deacon by the Bishop of London, at Westminster, in February, 1776, and in March of the same year was admitted into priest's orders, at Whitehall, by the Bishop of Chester.

He married, at Cambridge, within a few months, returned without delay to New York, and was there elected assistant minister in Trinity church, of which the Rev. Dr. Auchmuty was then the rector. Well read in the Latin and Greek classics, acquainted also with the Hebrew language, and a polite scholar in French and Italian, the Rev. Mr. Provoost added to his engaging personal appearance and conciliating deportment, a great variety of useful and ornamental literature.

But it was his fate to live in troublous times. At the period of his return to America, the elements of the Revolution were severely agitated. Most of the Episcopal clergy, then pensioners of the Society for Propagating the Gospel, regulated by this fact their political opinions. A great part of the members of the church in New York, at that time Tories in politics, and enthusiasts in religion, were dissa-

* This sketch is likewise from Rev. Dr. Schroeder's Memorial of Bishop Hobart.

tified with the whig principles, and what they called the "moral preaching" of their assistant minister. Writing to Dr. John Jebb, who had been his private tutor at Cambridge, and became very conspicuous as a warm advocate for universal suffrage, and for the cause of America, Mr. Provoost complains of the religious "enthusiasm" which prevailed in New York, and says, "I made it a point to preach the doctrines of morality in the manner I found them enforced by the most eminent divines of the Church of England. This brought an accusation against me by the people—that I was endeavoring to sap the foundations of Christianity, which they imagined to consist in the doctrines of absolute predestination and reprobation; placing such an unbounded confidence in the merits of Christ, as to think their own endeavors quite unnecessary, and not in the least available to salvation. I was, however, happy enough to be supported by many of the principal people of New York." At length, annoyed with anonymous letters, and with complaints, respecting his "doctrines," his "political principles," and his being "too restrained in his visits to the members of the church," although he might be "generous to the poor, and kind to the sick," he was compelled wholly to withdraw from his official station.

In the retirement of a small "farm in Dutchess county," he awaited, from the year 1770, the issue of the Revolutionary conflict. He resolutely refused all preferment that might be attributed to his sentiments, saying—"As I entertained political opinions diametrically opposite to those of my brethren, I was apprehensive that a profession of these opinions might be imputed to mercenary views, and an ungenerous desire to rise on their ruin."

Although proposed as a delegate to the Provincial Congress, in 1775, invited in 1777 to become chaplain to the Convention which formed the first Constitution of the State of New York, offered, during the same year, through the influence of his political friends, the rectorship of St. Michael's church, at Charleston, and the rectorship of King's chapel, Boston, in 1782, he had formed "a resolution never to accept of any preferment during the political contest." And, without "a salary or income of any kind," his "estate at New York in the hands of the enemy," a "part of his furniture sold to provide the necessaries of life," and himself "prevented by the Constitution of the State, and the canons of the Church, from entering into any secular employment," he was still cheered with the hope that brighter days would come. And he was not disappointed. Liberty prevailed over oppression; the enemy withdrew from New York at the time of the memorable evacuation, in 1783, and he was called from his retirement. Fortune at once changed her frown to smiles. His pecuniary resources made him independent; and the patriot pastor was now cheered with prosperity and public confidence.

At a meeting of the clerical and lay deputies, who organized the Protestant Episcopal Church in the United States, and adopted its "General Ecclesiastical Constitution," the Rev. Mr. Provoost was chairman of the committee that drafted and reported that document, which was wisely modelled after the Federal Constitution of the new Republic. In the early general counsels of the Church, he was a prominent member; was elected Bishop, by the clergy and laity of New York, in 1786; was soon after honored with the degree of D. D., by the College

of Philadelphia; and when the archbishops and bishops of England consented to confer the Episcopal character on such persons as might be recommended by the Church in the United States, Dr. White, bishop elect of Pennsylvania, and Dr. Provoost, bishop elect of New York, repaired to England, and were consecrated in the chapel of the Archiepiscopal Palace, at Lambeth, by the Archbishop of Canterbury, assisted by the Archbishop of York, the Bishop of Bath and Wells, and the Bishop of Peterborough, on Sunday, February 4th, 1787. The new prelates soon set sail from England, and after "a very tedious and boisterous passage," during which Dr. Provoost was "so ill, that it was feared he would not live," they reached New York, April 8th, 1787, on Easter Sunday.

It was, indeed, a high festival to the Church in the United States. An American Episcopate was secured at last. Two native citizens were duly consecrated by the archbishops and bishops of England, successors of the apostles of the Lord.

At the instance, not of the Church at large in America, but of the Clergy of Connecticut, the Rev. Dr. Seabury had previously been induced to repair to England for consecration. But as "the administration had some apprehension of embroiling themselves with the American government, the sovereignty of which they had so recently acknowledged," and as "the bishops were doubtful how far an act of some clergymen, in their individual capacities, would be acquiesced in by their respective flocks," Dr. Seabury did not receive his Episcopate in England, but applied to the non-juring bishops of Scotland, and in November, 1784, was consecrated by them at Aberdeen.

The Rt. Rev. Dr. Provoost was hailed with great gladness by his people, by the community at large, and by the State Convention of the clergy and laity, which met a few days after his arrival, and offered him their congratulations in an appropriate address. He was the first bishop of the Church, in New York; and, for the space of fourteen years, he was diocesan.

But, clouded by misfortune in the evening of his days, and, at last, overwhelmed by the afflictive loss of his wife, in August, 1799—by the heart-rending death of his youngest and favorite son, in the July following—and by many painful domestic, and embarrassing official cares—he resigned his rectorship in September, 1800, and his Episcopal jurisdiction, at a meeting of the Convention, in the year 1801.

In both these offices he was succeeded by one of his assistant ministers in the parish, the Rev. Dr. Benjamin Moore, who was chosen, in December, 1800, rector of Trinity church, and diocesan of New York, on the day after the first Bishop's resignation of the crosier.

Bishop Provoost spent the remainder of his days in retirement, and died in September, 1815.

(To be continued.)

CV.

1.

When, Lord, to this, our western land,
Led by thy providential Hand,
Our wandering fathers came,
Their ancient Homes, their friends in youth,
Sent forth the Heralds of thy truth
To keep them in thy name.

3.

And O, may we repay this debt,
To regions solitary yet,
Within our spreading land:
There Brethren from our common home
Still westward, like our fathers, roam;
Still guided by thy hand.

A Crisis.

Are the members of our communion aware that a crisis in our Missionary operations, as at present conducted, is fast approaching? We are no alarmists; but deem it our duty to direct the attention of all concerned to the real state of the case.

We say a crisis is fast approaching: how can it be otherwise?—the October salaries have not, in many (18) instances been paid; and yet here (1st January,) another quarter has become due, and this at a season of the year when the largest contributions from the Churches may be expected. The advanced state of the season forbids the hope, that, were a special meeting of the Board called, it could be so generally attended as to embody and send forth the sense of the Church upon the emergency. The Committee have exhausted their powers of appeal. Through the Spirit of Missions, urging regular offerings—by correspondence with bishops and clergy in all sections of the country, invoking co-operation; “line upon line, line upon line, here a little and there a little;” their secretary presenting the subject from the pulpit as opportunity presents itself; nothing remains for them to do, but wait patiently, and in faith, two months longer, when the remaining heavier contributions for the year will have come in, and then **THROW THEMSELVES UPON THE BISHOPS OF THE CHURCH, TO RECOMMEND COLLECTIONS IN THEIR DIOCESES.** Will they do it? If they do, the debt of the missionaries will be paid, and the Board will assemble in New York, in June, to consider, after the experience of another year’s difficulty, what is to be done. If the bishops do *not* recommend collections, our **DOMESTIC MISSIONS ARE BANKRUPT.** Of course we shall have no repudiation; but the missionaries must be discharged the service, and the contributions that come in (such as they are) be applied to the liquidation of the Church debt to them. Such a spectacle would be conducive to humility, certainly, after our position that every baptized man, woman, and child in the Church is a member of the Society. These are estimated (see Church Almanac, 1843) to amount to 1,200,000. If every one of them had paid three cent during the year, the crisis would have been averted.

Men who see this, and it is perfectly plain, will be led to question whether, after all, this beautiful theory is the one under which the Church can conduct her missions creditably, efficiently, and with due regard to progression, or whether they, and they only, are not to be held and taken as the members of the missionary body, who come forward, and, in ways that cannot be mistaken, say so. Here, then, is the old voluntary system again.

We would not be understood as expressing any fear that the work of missions in the Church will be stopped. She has too many living members for that. We simply indicate a result likely to grow out of the present state of things if not corrected, viz., that the church, in utter despair of carrying on the work under the heavy burden of a beautiful, but, as it will have proved, most inadequate system, throw it off, and construct one that “takes men as they are, and not as they should be.”

If this view of the case has its probabilities, it certainly behoves all who prefer the system as it is, with whatever modifications experience indicates to be called for, to rouse themselves, while it is yet not too late, to rescue it from its **PRESENT IMMINENT PERIL!**

Missions (GENERALLY) in the West.

We give reports from the Missionary field not received in time for the December No.

Maine.

Bangor.—Rev. JOHN WEST, Missionary.

“Everything continues to flatter and cheer us in our prospects, not only in this city but in the Diocese. A noble foundation is now laid, and Maine will soon show the results of faithful missionary labour. We are all at peace. We have no divisions. A happy state of brotherhood exists among the clergy, and the evidences of a living and growing piety thicken all around us among the laity. We have only one discouragement. You will understand my reference to missionary funds. In my own parish, you cannot conceive how disheartening and blighting is the influence of the backwardness of the Church in fulfilling solemn pledges of pecuniary aid. Think of it a moment. Here is a missionary church struggling out of the very depth of deep bankruptcy by almost unheard-of sacrifices, fulfilling all its own engagements to the letter, but still crushed to the earth because the portion of aid actually pledged toward the debt and the salary is kept back without any apparent apology,* or scruple! Men of business look at the spectacle with amazement and distrust.”

As to the pledges for the debt we cannot speak; as to those for the salary, if “men of business” would not only look at the spectacle with amazement, but at themselves with still more, for not giving us the means to pay it, a change

might take place for the better. While religion and the support of its institutions is left to women, (widows preferably,) and children, men of business, the meanwhile absorbed in accumulating and hoarding, amazed to find that an empty treasury has nothing wherewith to redeem its pledges, what will their amazement be to find, in that terrible day, when covetousness is stripped of all its masks, the sin and the shame laid at their own doors?

“But ye say wherein have we robbed thee? In tithes and OFFERINGS. Ye are cursed with a curse; for ye have robbed me—even this whole nation.”

Kentucky.

Bishop SMITH says—“Never has Kentucky been as deeply indebted to the General Missionary Society for aid as during the last year. Never would the withdrawal of that aid have proved as painfully discouraging, if not deeply disastrous. No adequate idea off the field can be entertained of the difficulties in that field. A few more years of fostering care would leave us better able to sustain ourselves. The disposition to do so has ever been felt, and, thank God, the ability is annually increasing.” He makes the following remarks in reference to the stations in his Diocese:

1. **Danville.**—Rev. M. F. MAURY, Missionary.

Station never so prosperous. Nearly \$1000 have been expended this year in improving and beautifying the church, erecting a chaste and simple Gothic spire and cross, purchase of bell, and enclosing the yard with iron railings, &c. The missionary’s indefatigable attention to the sick may be inferred by the number of burials, most of which were out of the families composing the parish.

* “Men of business,” who are accustomed to connect the idea of a statement of *services rendered* with the payment of those services, would not have their amazement lessened on learning that this is the first report from our Rev. brother’s station which has reached this office from any quarter for some months past. The Secretary is bound to require such evidence of service rendered before he transmits the salary. He does not presume to attach blame, or to offer apology, but to state a fact.

2. *Hopkinsville,* }
Princeton, } Rev. F. B. NASH,
Trenton, } Missionary.

At Hopkinsville we hope to be able to purchase the late rector's school-house for church purposes; and at Princeton to erect a church. Prospects discouraging, except at Princeton.

3. *Smithland.*—Rev. R. ASH, Missionary.

Prospects animating. The hope, indeed, of retaining the whole ground as Episcopal ground, is gone. The Methodists have built, and the New School Presbyterians have organized. But still our efforts have been greatly blessed, and religion and good morals greatly upon the increase.

4. *Paris.*—Rev. G. AVERY SHEPHERD, Deacon, Missionary.

The prospects of this station were never as encouraging. Words can ne-

ver express the debt of gratitude due to the Rev. A. Cleaver for his disinterested labours here for the space of twelve years.

5. *Covington.*—Rev. G. G. MOORE, Missionary.

No effort in this Diocese has commenced so auspiciously, or succeeded so rapidly as here. A very neat church will be completed by next spring, if not before.

6. *Hickman.*—Rev. N. N. COWGILL, Missionary.

The missionary here is indefatigable, and the prospects encouraging. We hope for a cheap church at Mills Point next year.

7. *Bowling Green.*—Rev. GEORGE BECKETT, Deacon, Missionary.

The missionary has not been long enough here for a report; but his beginning promises well.

Ohio.

The Church in this Diocese held its twenty-sixth Annual Convention in *Rosse Chapel, Gambier, on the 6-9th September.*

The chairman of the Standing Committee on Missions, (the Rev. J. Morse,) thus concludes the report, which was adopted:

"The amount raised by the effort on Quinquagesima Sunday, is a sufficient proof of how much might be effected, were we more frequently to urge upon our parishes the duty and privilege of co-operating in God's plan of mercy, and the solemn responsibility arising from both. A letter from the Secretary of the Domestic Committee has been placed in the hands of your committee, requesting, if possible, a pledge of a definite sum, or the amount which may be relied upon from this Diocese for that department. We see no method for the securing of this desirable object, except that during the sitting of this convention each parish pledge itself for a specific sum; and the aggregate of these sums be reported. This plan we would recommend. We would also briefly refer to the "Spirit of Missions," the only Missionary periodical of the Church, as an admirable auxiliary in sustaining a missionary zeal among us. The church needs to be star-

tled from her slumbers with the facts therein narrated—of the magnitude of the harvest, and the alarming scarcity of laborers."

We beg to make a few remarks on the above. The objection has often been made, that the Committee incurs debt, and then comes to the Church for relief; and homilies are read to them upon the evils and sinfulness of debt. If, in obedience to the directions of the Church, the Committee employ missionaries, and inadequate contributions are sent in by the parishes, of course debt is incurred. To avoid, as far as possible, such anticipation of funds as might never be realized, a note was addressed to each of the Bishops, to the effect, "That some one deputed from the Domestic Committee, will, in all probability, attend the next meeting

of your Diocesan Convention, and, with your approbation, present the claims and wants of Domestic Missions, and especially with a view to learn from each parish represented there, what aid the Domestic Committee may expect to receive. One of the most difficult points for them to determine, and yet one of the most important, is the amount of funds on which they may rely from year to year. They know no plan more simple than this, and which, at least, with your sanction, they propose as an experiment."

What (*theoretically*) more simple and feasible? The rector and delegates from each parish come, annually, up to Convention, and say what the parish will do to extend the Church out of the Diocese; the Secretary, or Assistant Secretary, makes a minute of each. The Domestic and Foreign Secretaries combine the returns from all the conventions, and are able to say to their respective committees—Gentlemen, so much is at your disposal for the coming year. *That* is appropriated, and thus the work goes on; and yet what is the practical result of an effort in this way to keep clear of debt? It has been found utterly impracticable, in any one

instance, to come to the point. In one case, where the secretary attended in person, and was kindly promised an opportunity, by the Diocesan, to present his matters, some local topic engrossed the time of the convention, and the debate was protracted up to the very moment when the members determined the convention should adjourn—the cars were off—and the Secretary awoke from his pleasing dream of contributions and pledges, to the sad reality that all were gone, and he left, to speculate upon the uncertainty of all beautiful theories.

In another instance, when, from the distance, he was compelled to entrust it to a brother, it was faithfully put in train, but the convention became interested in some other matter, and *this* was forgotten.

In a third, permission was declined from the persuasion (well founded) that the introduction of the topic of Missions then and there would be ill-timed. In other cases, from various causes, the same result obtained. No pledges—no certainty. The conviction only that however the subject of Missions may engross the affections of the faithful few, the Church, as an organization, does not, and cannot, be made to embrace it.

Illinois.

Extracts from the report of Rev. Dudley Chase, one of the itinerant missionaries in this State, are here given. This feature of itinerancy in our missionary operations is an interesting one. We have not facts enough yet to institute a fair comparison between this and the plan of associated missionaries, as at Nashotah, for a *sparse* population. We regret to learn that the other itinerant in this State, the Rev. Dr. Southgate, has been prostrated by sickness.

"Jubilee College is situated on township 10, north of range VI, east of fourth principal meridian. South 12 miles is a settlement called Lower Kickapoo, mostly of English, 3 or 4 families of whom are communicants of the church,

and have for several years been constant attendants at Jubilee chapel.—They have now the services of a missionary whenever it is practicable, and the services of the Church are regularly kept up by a lay reader, a candidate

for orders, who goes for that purpose from Jubilee College every Sunday except the first in the month, when the communion is regularly administered at Jubilee Chapel, and the communicants from the different settlements in the neighbourhood attend there. At Lower Kickapoo a parish is formed: measures have been taken to erect a church—money has been collected in England, and materials and work subscribed at home sufficient to put up a small building, the foundation for which is dug. It is to be of stone. Services are now held in a private dwelling, where an attentive, if not a large, congregation are assembled every Lord's day. At Tannington, a village 20 miles S. W. from Jubilee, the services of the Church have been occasionally held for about 4 years.—Until this winter we have occupied either the Congregational or Universalist meeting-houses, as offered us, or the school-house as a last resort.

The congregation has been various, numbering from 10 to 150. There are two families numbering 9 communicants who attend the services, and at Jubilee the 1st Sunday in the month—One of them has erected a house this winter, in which we have the use of a room for worship, 20 by 30 feet. At Knoxville, 30 miles west, the Church services were held often, by my father for the first time last winter, by myself five times. It is a county town, and 5 miles north is a Presbyterian College at Galesbury. The Presbyterians (Old and New School) and Methodists have houses and members, for the place is large, and opposition to the Church strong. But during the most inelement season our number who attended services, were from 96 to 200. Three families are members of the Church in part, but could the ministrations be more frequent and regular, no doubt the Church would gather in many sons, and the fruits of the Gospel appear.

To minister to these stations is my duty during the winter, making my residence at Jubilee, and going out Saturday and returning Monday. The difficulty of travelling in Illinois in the winter can be known only by those who have lived on our wide prairies. The sweeping winds, which meet no obsta-

cle for hundreds of miles, but the thin groves of trees which skirt the streams, the driving storms of sleet and snow, require a firm constitution to be constantly met. The prairies, devoid of trees of any kind, and often without dwellings, are seldom less than 7, often 15 miles in extent. Between these are groves some 2 or 3 miles wide generally. But it is not the coldness of the atmosphere, nor the storms produced from discordant natural elements, that your missionaries have to encounter alone.—They appear as nothing when contrasted with that which they seem to represent—the chilling frosts of infidelity and the storms of heresy and schism which sweep over our moral wastes. Against them, indeed, it would be in vain to strive except on the strength of Him who “rides upon the whirlwind and directs the storm.”

• In the spring and summer, as itinerant missionary, at the call of my Bishop, I take a wider range than that which I described to you as my circuit in the winter.

Rev. ED. J. DARKIN, M. D., *Jacksonville*, writes, “It is at present with us, as you will see, the day of small things. In the midst of dissent, Lo, here! Lo, there! the cry all around us—to a people fond of novelty and hankering after excitement, the calm and sober beauty of the Church is not at once apparent. But I trust I may say that the deep, comprehensive and appropriate language of her confessions and the solemn fervour of her prayers and supplications, her quiet order and the rational spirit of her piety, is not all unheeded, and that by the more contemplative among us her legitimate but mild authority is becoming slowly but gradually recognized.

During the summer and autumn I have held a regular monthly service in the school-house of a settlement consisting chiefly of emigrants from England, who, although members of the Church of England, had from various causes wandered into strange pastures. They seemed delighted once more to listen to the old familiar words of their youth, and to lip, although in many instances in broken numbers, the sacred language

of their prudent and anxious, but almost forgotten parent, and venerate it still as the mother tongue in prayer. * * * *

Last winter I delivered a course of lectures to the young men of this place (seat of a Presbyterian College, Dr. Edward Beecher, President,) which were fully attended. The Church was also opened for divine service through Lent and during Passion week. * * * *

A short time since we had a visitation from our beloved Diocesan, which was not, I think, unattended with good. How lightly does Time lay his hand on this admirable man! In spite of his advanced age and his many sufferings, he is still the same—still active—still ardent—still untiring in the service of Him to whom his life has been devoted, and whose cause he has so greatly contributed to advance: May the Great Head of the Church continue to sustain him!

Baptisms, Infants 15, Adults 3.

Confirmations, 7.

Attendants, 17 Families, 75 Individuals.

Communicants 29.

A missionary from this Diocese, who receives but \$200 salary, writes, "My family are suffering from the want of suitable clothing for the coming winter. My wife is now ill of ———, brought on by want of shoes and warm clothing—and I now fear it will terminate fatally, but the will of God be done. We are his servants, and the sooner we are freed from our bodily sufferings, the sooner shall our reward be given in a world of unfading happiness. This hope is the great support in all our trials on earth; and it is augmented by the reflection, we shall join some there in whose salvation we have been greatly instrumental in this wide-spread valley."

We trust this paragraph will attract the attention of some one who will feel and act for the missionary's wife. Poor woman! if such are to be her sufferings when she consents to gladden and solace the missionary's lot, he had better acquiesce in the penuriousness of the age which would consign him to a celibacy "cold as the Rock on Torneo's hoary brow."

Our readers will share in our surprise on learning that the flock of this suffering Brother numbers 17 communicants, 30 families, and 100 individuals, and that for 8 months he has received from them but \$25, and part of it in provisions at a high price! It will be borne in mind that the Board in June last resolved, "That every Missionary *ought to receive*, including the annual value of house and glebe, and all other services of fixed income, if married, at least \$500 * * * the portion of this amount to be paid by the Board in each case, *and the portion to be expected from the station to be fixed by the Bishop of the Diocese.*"

Now will our readers believe, that in the meridian of Illinois, in this 19th century, a *white* man, an American, "a gentleman," could be found to address to a minister of Christ so situated, the following cordial in his destitution: "*You are sure of at least \$500, and therefore it makes no difference whether we pay you much or little.*" For cool barbarity it surpasses that with which the ruffians from the Ohio settlements, (page 465, vol. viii.) knocked out the brains of the Christian Indians.

The Missionary regrets that such resolution was ever passed and published, and fears that it has measurably paralyzed public efforts in new parishes.

As recommended by the Domestic Committee, it was that the income *must be* \$500, from all sources—see page 261, vol. viii.: as passed by the Board, *ought to be* was substituted. The design of the resolution by the Committee was to raise the standard of ministerial support to what decency requires, and *then insist upon it that their Missionaries should receive this from the Board and Station conjointly.*

Under such resolutions the number of our missionaries might be less, but we should be spared the anguish of knowing, that in this Christian land, the wife of a respected minister of Christ was sinking into the grave for want of *warm clothing*!

We were well aware, before receiving this precious specimen of a covetousness that stoops to pervert what is plain as day, that it may say, "Depart in peace, be ye *warmed* and filled, notwithstanding it gives not these things which are needful for the body;" that there were men at our Missionary Stations, who, so long as they could have their clergymen supported by the Board, would do nothing for them themselves; and the drift of many of the resolutions submitted, was to correct this by making it a *condition* of aid from the Board, that the Station should do what it could, laying down some *fixed rule*, which, though it might operate hardly in some cases, would be better than leaving our funds at the mercy of men who allow the wives of their clergymen to perish with the cold, rather than stir themselves to do for Christ and his Church. We regret that the *must be* was changed into *ought to be*, and firmly believe that more minute and determined system should be introduced into all our Missionary arrangements, to protect our Missionaries and protect our funds, for if this "gentleman" represent the soil, it is indeed a Church upon a Rock—an attempt to irrigate flint—water wasted.—Better transfer it to the arid but not impervious soil of Heathenism?

Men are beginning to inquire what our stations do to help themselves. It has occurred to us that it would not be without its good effects to shew the Church what has really been effected by us since 1835, in establishing the

stations; and this we will endeavour to do by the next triennial Convention, with the aid of our Rev. Brethren, in their next April reports.

Such items as these will redound but little to the credit of those whose apathy, or something worse, should be exposed. A parish occupying a large and beautiful Gothic church, unincumbered with debt, with 50 to 75 communicants, and 320 individuals, paying a civil tax of \$1800, *propose employing* a "SINGLE" man for \$500 or \$600, of which the Board of Missions is expected to pay \$300!!! Do such men forget that it is written: "Be not deceived, God is not mocked: he that soweth little, shall reap little."

Michigan.

Bishop McCoskry represents his diocese as "in a prosperous condition, and every thing seems to indicate a steady increase of the interests of the Church. I have endeavoured to excite a deeper interest on the subject of Missions in the different parishes, and I hope with some effect. But where indifference prevails, it may always with safety be attributed to the Pastor, as I have found that where a proper course is pursued by him, and facts regularly placed before the people, they will always take an interest in missions and give practical evidence of it. I think the greatest obstacle in the way of success in the West, is the continual cry coming from the East and from some other parts: "The Church is in danger"—"Heresies are creeping in." People are unwilling to connect themselves with a Church that is always in danger, and you may rest assured that if this course is pursued a little longer, it will put us back many years in our efforts to bring men into the true fold of the Saviour."

Iowa.

Davenport.—Rev. Z. H. GOLDSMITH.

Every thing in our financial affairs wears so discouraging an aspect, it is truly refreshing—a perfect cordial of the most invigorating kind—to receive such a letter as the following from the far, far West. Let this Missionary speak for himself:

“Whilst in Virginia I received a letter from one of the Vestry, informing me that the two last instalments had been presented, and in all probability the lot on which our Church stands would be sold unless aid could be obtained from our more favoured brethren in the Eastern cities. I determined to make the effort, and accordingly spent nearly a month in New York, Philadelphia, Baltimore, and the District of Columbia, begging from door to door, as I could find where churchmen were.—I returned however to Virginia after accomplishing but little beyond the expenses incurred in taverns and steamers, walking out completely a pair of water boots, and often experiencing unkindness from those professing to love the Church. But the silver and the gold belong to God, and often he inclines men to work for the advancement of his spiritual kingdom, when we are ready to give up in despair.—Notwithstanding a debt of \$40,000 hanging over the church of the Rev. Mr. John's, in the city of Baltimore, through the instrumentality of Captain Henry Thompson, a worthy pious member of the Vestry, we have received in aid of our church lot \$39 50. Still but a small part was accomplished. The work, however, was not to be defeated. God had put it into the heart of one of

my old Vestry, where I served the church for nearly ten years prior to my coming to the West, to step forward in aid of our missionary cause. It was a noble act of a true son of the church, and credit should be awarded where it is so justly due. Dr. Abram B. Hooe, of St. Paul's Parish, King George County, Va., learning the condition of our lot, and the bad success which had attended my efforts in the Eastern cities, said to me “put down all you want.” Accordingly I entered balance due on lot, enclosing the lot, lamps, and two stoves for the church; he included my travelling expenses also. The Dr. remarked that he had \$1500 worth of land to sell in Ohio, and, after deducting the items indicated, the balance was to go to Bishop McIlvaine, to aid in liquidating the debt of Kenyon College. Here is a gentleman of only moderate fortune, giving fifteen hundred dollars towards the Gospel of Jesus Christ. Had we a thousand such men, the missionaries would not be under the necessity of cooking and washing, and cutting their wood amid snow and ice, storm and tempest, to support themselves and those dependent upon them. Had we a thousand such laymen, the wilderness would soon bud and blossom as the rose, and the church move on with tremendous moral power.”

Intelligence.

VISITATION OF BISHOP KEMPER, 1844.

Jan. 7.—Southport, Racine.

14.—Milwaukie.

21.—Green Bay.

28.—Duck Creek.

Feb. 4.—Nashotah.

Western New York.—Bishop De LAN-
CEY has thus addressed his clergy in his
pastoral letter of Dec. 9th: * * *

“In pursuance of the system adopted
for the last two years, I would also re-
commend that the contributions of the
Churches throughout the Diocese, to be

made on the second Sunday in January, be appropriated to *Domestic Missions* of the Church in the United States. The calls upon us from this quarter continue to be of the most urgent character. The stipends of many of the Missionaries due in October last, are still unpaid, on account of the deficiency in the funds of the Domestic Committee. The Spirit of Missions, and the various periodicals of the Church, keep you sufficiently acquainted with the condition and claims of the brethren laboring for the Church in the West, to supersede the necessity of details from me. They invoke most earnestly your aid. The collections should be forwarded to the Treasurer of the Diocese, Charles Seymour, Esq., at Canandaigua, by whom they will be transmitted to the proper office in New York."

N. Carolina.—Notwithstanding the great Diocesan burdens in this State, Rt. Rev. Dr. IVES has written to all his clergy, commending the general work to them, and asking something from each congregation for our Treasury.

Tennessee and Mississippi.—Rt. Rev. Dr. OTEY has in every way, both by private exhortation and in his addresses to the Conventions of these Dioceses urged attention to the duty of systematic charity in support of Domestic Missions.

For the Diocesan Annals of New York, our readers are indebted to a member of the Domestic Committee.—They will be continued in three successive Nos. The older Dioceses will of course require more room than those of recent formation. The Rev. Brethren to whom the printed circular from this office of July last, was directed by the Bishops, will do us a great favor by complying with its requests.

The plan of inserting the Annals in

the order of admission of the Dioceses to which they refer, into General Convention, must be abandoned, unless we receive the manuscripts seasonably.

Contributors to Domestic Missions are requested not to make their checks payable to the order of the Secretary, in whose absence from the office they cannot be cashed, but of the Treasurer, THOS. N. STANFORD, Esq., 139 Broadway.

CHANGES.

Delaware.—Rev. _____ has been appointed by his Bishop, Missionary at *Milford and Cedar-Creek.*—Salary \$200 from 1st January, 1844.

North Carolina.—The Bishop has applied the \$250 given by the ladies of Beaufort, S. C., to the religious instruction of negroes in Rockingham County, on the Dan river.—Rev. EDWIN GEER, Missionary; Salary \$250 from 1st January, 1844.

Louisiana.—Rev. EDW. A. RENOUP did duty in *Franklin* three months in 1843;—Salary \$50.

Michigan.—The Bishop has accepted the resignation of the Rev. Mr. FITCH, at *Jackson*, to take effect 1st of October.

He has appointed the Rev. DANIEL J. BURGER, Missionary at *Adrian.*—Salary \$200 from 1st October.

Rev. SABIN HOUGH is removed to *Mount Clemens and Romeo.*

Rev. F. H. CUMMING, Missionary at *Grand Rapids.*—Salary \$— from 1st January, 1844.

Wisconsin.—Resignation of Rev. J. H. HOBART accepted to take effect December 1st, 1843.

FOREIGN.

Mesopotamia.

INSTRUCTIONS TO THE REV. MESSRS. MILES
AND TAYLOR, MISSIONARIES TO MESOPO-
TAMIA.

Delivered at the Farewell Missionary Meeting in
St. Paul's Church, Boston, on the evening of the
Second Sunday in Advent, 16th December, 1843,
by the Secretary of the Foreign Committee.

Reverend and Dear Brethren,

The authority for the work for which you are now commissioned, we find in the last command of our adorable Lord, "Go ye into all the world, and preach the gospel to every creature." The encouragement which must cheer you in the self-denying course which you now commence, must be in the promise annexed to that very command: "Lo! I am with you alway, even unto the end of the world."

In the first, you have a full warrant for all your most zealous efforts. In the last, we trust you find that which will animate you under all the perils and trials, not only temporal but spiritual, which await the Missionary.

The Foreign Committee of the Board of Missions before your departure desire affectionately to say a few words in relation to the measures which you are to pursue. By their order and on their behalf I now address you.

You are about to sail from the United States in the service of the Protestant Episcopal Church of this country as Missionaries to the Syrian Churches.

After your arrival at Smyrna, you will take the earliest opportunity of proceeding to Constantinople, where you will meet with our Missionary resident in that capital.

Although you are not to labour in the same field, and your Mission is to be

considered as entirely distinct from that entrusted to him, still his long residence in the East will enable him to communicate to you much valuable information.

The period of your stay in Constantinople must depend upon circumstances; but it is the desire of the Committee, that after having acquired such information as this capital may afford, which may be useful for your future operations, that you will proceed to Mosul or Maradin, in Syria. At one of these places, it is probable that you will see it advisable to establish yourselves: and the choice must be left to you, after having made such an investigation as may enable you to decide which position may be the most eligible.

The Mission, as stated in the letter of instructions to the Missionary who went out to examine that region, is designed "to promote the increase of pure and undefiled religion in the communities of oriental Christians; to restore the power of godliness to those who, unhappily, have now little else than the form thereof."

You go to a people having the strongest claims on our love and sympathies: to a people belonging to a Church apostolically constituted: holding many of the great truths of our common faith: possessing, it is said, a pure and spiritual liturgy: and yet unblessed by all these advantages, "through the ignorance which is in them."

Their Church is described by our Missionary, (whose opportunities of judging have been abundant,) as "a dead mass—salt without savour—true in its

faith, for its faith would be preserved in its liturgy—but inert in its life—its worship a mere round of unappreciated services, in point of instruction useless to all but a few—its rites devoid of significance to the multitude—its sacraments valued for their outward forms, with little relish of their spiritual efficacy, and no idea of them as means and channels of grace.” He speaks of the mass as “seemingly a mass of worldliness, a congregation of dark and uninstructed minds, like an undecayed and breathless corpse, or like the first man whom God created, before there was breathed into his nostrils the breath of life, perfect in form, with all his sinews and muscles upon him, and the conduits of life all laid, and the heart all ready to beat, but no living spirit.”

And “we know,” he adds, with equal truth and earnestness, “that our Syrian brethren will not be saved by fasting, where fasting is merely an abstinence from certain kinds of food, accompanied by no sorrow for sin, or amendment of life; nor by confession, which is made *pro-forma*, for the sake of receiving the sacrament; nor by the sacrament whose efficacy is looked for not by feeding in a spiritual manner upon the body and blood of our Lord Jesus Christ, with a lively faith towards him, repentance towards God, and charity towards man, but by an inherent power vaguely and darkly imagined as residing in the holy symbols, and conveyed to the communicant by the mere act of receiving them into his mouth; nor by an outward morality which is enforced by terror, and which guards only against the gross and extravagant forms of wickedness reaching not to the thoughts and intents of the heart, nor excluding from its broad enclosure the most complete and absorbing worldliness of spirit: by none of

these things can man be saved any more than the Pharisees by their tithes of mint and cummin, while they omitted the weightier matters of the law. It is spiritual want—the want of the soul that never dies—the interests of immortality—the hope of eternal life through Christ—the power of holiness in heart and practice—active labour in the service of God—a heavenly example shining with irresistible radiance upon the dark places of Mohammedan unbelief and Pagan superstition—it is such thoughts as these that invest our enterprise with a glory not of this world.”

It is for labourers in such a work that we have sent out our appeal, and we doubt not that “it is from motives drawn from these high and holy considerations, that you, who go forth in answer to the appeal, give yourselves to your mission of love.”

You go to lead them from a mere blind adherence to external forms to the living power of the pure faith of the gospel; to proclaim to them “the truth as it is in Jesus”—to make known to them the deep depravity of our nature; the justification of the sinner by faith alone in the Redeemer; the renewal and sanctification of the soul by the Holy Ghost; the use of sacraments to those *ONLY* who *rightly* receive them; and the advantage of religious forms and of liturgical services to those *ONLY* “who worship God *in spirit and in truth*.”

Happily, those to whom you are sent are, we have good reason to hope, prepared to receive you with cordiality. Many among them are aroused to a conviction of their ignorance; they solicit instruction from us; and it is our belief that you will find no obstacle in your way which zeal, prompted by love and regulated by discretion, may not, through grace, surmount.

It is true that you go without any of the adventitious aids of human authority, either civil or ecclesiastical, which may remove indifference, over-awe hostility, or conciliate friendship and co-operation: yet we trust that there are influences at work which are propitious to your purpose of benevolence. Satisfy them, then, that without pretension or power, you go among them in the spirit of Christian love; that your weapons are to be only laborious efforts in their behalf, carried on in the spirit of kindness and persuasion, and in dependence on the Lord of Hosts; and thus they will perceive that, though steadfastly withstanding their errors, you sorrow over their depression, and will prove to them that your weapons, though to human eyes most inadequate, are mighty thro' God to the promulgation of the truth.

The instructions heretofore given to the Rev. Mr. Southgate, so far as they may be adapted to the circumstances in which you may be placed, will deserve your consideration. To the following passages we would especially direct your attention:—“Seek patiently every proper mode of gaining the confidence, and securing the countenance, of the ecclesiastical authorities. In the mode of removing unfounded prejudices, in developing to those authorities the Christian, nay, fraternal character of your mission, and in pursuing the plans of labor most likely, under the Divine blessing, to promote the objects in view, you will,” (except where specially advised,) “exercise your own judgment, reporting fully your doings and your plans of operation, for the information of the Board of Missions, and the Church at large. It must be a work of patient faith—a work involving much of Christian delicacy—much of Christian prudence and wisdom—and will require

the steady power of holy example. To deny, however, your right to proceed, would be to deny the right of the Christian to seek, in any case, the restoration of his brother. It would be coldly to disregard the spiritual necessities of the Eastern Christian—necessities urging their claim with ten-fold power upon the Episcopal Church of this country, because that Christian is his brother.”

But while so much will necessarily be left to your own judgment, in this mission undertaken for the reformation of a portion of the Church of Christ, we must impress upon you our deep conviction—a conviction in which we are confirmed by the experience of the missionary already spoken of—that the great instrument for this reformation must be *the preaching of the Gospel*.

The circulation of the Scriptures, and of their ancient Liturgy, the education of the young, the preparation of sound religious works, are all most important means, which may be profitably used in the work of religious reformation, and may hereafter claim your attention; but they are subordinate to the grand ordinance appointed by God—*the preaching of the Gospel*.

The sooner you can press on to the work of preaching the Gospel, the sooner will you be enabled to bring into operation these other modes for the religious improvement of the people.

It was by *the preaching* of Cranmer, and Latimer, and Ridley, and Hooper, and Jewell, and others, that the minds of our British forefathers were enlightened; by which they were led to wise and temperate reform; which paved the way for the translation and circulation of the Scriptures, the revision of the Liturgy, and the publication of sound and learned treatises on religion.

And, as we have already observed, the importance of thus giving yourselves to preaching, is pressed upon us very earnestly by our first missionary to that region.

He speaks of the "want of preaching, as among the great wants of the Syrian Church. This ordinance, so eminently blessed of God, for the salvation of those that believe, if not lost among the Syrians, prevails to an exceedingly limited extent, and is wholly without life or productiveness."

"I have commonly heard," says Mr. Southgate, in one of his letters, "of such subjects as fasting, and frequent communion, and the bestowing of alms, and the moral virtues being insisted upon—all excellent in their place, and important, but not enough when presented alone, and even dangerous when presented exclusively. It is such preaching as this which makes the Syrians run too much about in the beaten circle of external performances, while the heart is not fed, and the whole man grows not up towards a perfect stature in Christ. Man's ruin, and the Saviour's love, purity of heart, and growth in grace, sorrow for sin and repentance before God, devotion to His service, and an entire surrender to His will, the joys of heaven, and the miseries of hell, the deep depravity and deceit of the human heart, the works of the Spirit, and faith in Christ working by love,—these," says he, "are *strange themes* to a Syrian audience."

And, brethren, these are the very themes upon which we urge you to dilate.

Not to run in vain, but, by all means, to save some, being your grand object; and the chief instrument, under God, of attaining it, being the preaching of these truths, prepare yourselves, while pru-

dently considering all the peculiarities of your position, to be perpetual preachers. In season and out of season—to the learned and the unlearned—to the rich and the poor—in the church, or in your own house, or in the homes of the people—to the crowd, or to the individual—everywhere, but with wisdom, be ready to spread the knowledge of salvation. Press forward, as did St. Paul, wherever opportunity may offer, ever ready to testify both to small and great—to clergy and people—the things which belong to the kingdom of God.

And, in preaching, we need not say to you, that there is no book with which to begin, continue, and end your instructions, except the Bible.

In all the missions of the Church of Rome, so famed for the number, ability, learning, boldness, and perseverance of the laborers employed, there was "one grand principle wanting"—that of drawing *directly* from the sacred oracles, and communicating, by means of them, *DIRECTLY*, the knowledge of Divine truth. They have failed, *because* they were "*Missionaries without the Bible.*"

If, confessedly, the Gospel is to be preached to every creature, as certainly it is *the word* which is to be preached. Draw, then, your instructions directly from the sacred volume, which should be ever in your hands and on your lips. This will be acknowledged as authority by those whom you address; and when you would press upon their hearts and consciences the duty of repentance towards God and faith towards our Lord Jesus Christ—when you would turn them from idols to serve the living God—when you would bring them to worship God, not only with outward rites, but with the homage of the heart—when you would urge upon them

the solemn truth, that without holiness no man shall see the Lord, you will speak as men having authority, if, like St. Paul, you "reason with them out of the Scriptures, opening and alleging" that these things are so.

And it will promote your success, if you preach from the Bible in an expository manner.

The reading of the Scripture in public, or in the social circle, or at home, where two or three meet with you, may often open the way for conversation on the subject, and thus for exposition of the truth.

A great advantage of this practice is, that the ignorant and unenlightened may thus have presented to them a greater quantity of pure Scripture truth; and a very little consideration will lead us to yield our assent to an observation of an experienced missionary, that "One of the highest missionary acquirements, to which human talent, aided by divine grace, can attain, is that of expounding to a promiscuous company the truths of the Bible in the spirit of the Bible."

Nor are we without apostolic warrant, for recommending this style of preaching to our missionaries. It was a mode often adopted by St. Paul, who suffered neither the hostility of his Jewish brethren nor the scorn of the Gentiles to deter him from openly engaging in this very effective method of making known the truth, and proving the truth of the Gospel.

Let your preaching be *unreserved*.

Keep back no portion of the truth of God. Declare fearlessly the nature and condition of the sinner—point to the all-sufficient remedy of the Gospel—make the *atonement* the sun and centre of your system—proclaim Jesus Christ and him crucified—press upon

the people their individual accountability to God—show them that, as *individuals*, they must repent, believe, be judged, be blessed, or be condemned.

Yet preach *discreetly*.

While error is not to be palliated, still it may be attacked in such a way as only to inspire hatred and rivet prejudice. It is not sufficient for success, that you entertain a deep conviction that you are right and they are wrong; but let there be ever cherished a sincere compassion for their prejudices, "a comprehension of their feelings, as well as a conviction of your own duty," and you will thus often disarm hostility, and find, through God, a ready entrance to their hearts and affections.

It may be, that after affectionate and friendly intercourse with the bishops and clergy of the Syrian Church, you may so far acquire their confidence as to be permitted to address the people in their sacred edifices. This would undoubtedly give you a stronger hold upon the respectful attention of the people, than anything else. Still, as this privilege may not soon be obtained, you will do well to draw to your own residence as many as you can collect, to hear the word of truth. "The reading of the Word of God in your own house, accompanied by simple exposition, and acts of praise and prayer, will be truly to preach the Gospel;" and it may be, that this will prove the only practicable method in which you can, for a long time, preach the pure truths of religion. And if this be the case with you, draw comfort and encouragement from the recollection that the great apostle of the Gentiles, while at Rome, "dwelt two whole years in his own hired house, and received all that came in unto him—preaching the kingdom of God, and teaching those things which concern the

Lord Jesus Christ, with all confidence, no man forbidding him."

But, with all these hints as to the course to be pursued in proclaiming the truths which are to give life to this interesting portion of the Church of Christ, it behooves us ever to remember, that, to find favor before men—to move their hearts—to quicken them from the death of sin to the life of righteousness—to carry them on from the beginning to a mature stature in the divine life, we need no less a power than that of God. While we repose a full reliance in the soundness of your principles, and rejoice over you most devoutly in the contemplation of the holy zeal which prompts your present work, we yet know that nothing but the ever-present grace of God can comfort your hearts, or stablish you in every good word and work.

To God, then, lift up your souls without ceasing. Give him no rest, and by importunate prayer, seek for the more

abundant out-pouring of the Holy Spirit upon yourselves and upon those among whom you labor; and He who giveth his Holy Spirit to them that ask, will not be deaf to your cries.

And now, dear brethren, we dismiss you to your work, for which you so eminently need wisdom and circumspection, as well as zeal and vigor—a work of great delicacy, yet of great importance—a work which offers many flattering encouragements, and yet one which any error in judgment or conduct may materially hinder. But the arm of Jehovah will be your strength—the Holy Ghost the giver of abundant wisdom.

For these, you will, we doubt not, send up your unceasing prayers; for these our intercessions in your behalf shall not be wanting. And may God send you many seals to your ministry, to be unto you a crown of rejoicing in the day of the Lord.

Constantinople.

REPORT OF
THE REV. HORATIO SOUTHGATE,
May—October, 1843.

Rev. and dear Brother,—I promised in my letter of Sept. 5th to send a report of my doings since the first of May, the time when I abandoned the purpose of going home, and determined to await here an answer to my proposition of joining a Mission from the sister Church of England. From that time to the present may be considered as an interval between the dissolution of my former Mission, and the commencement of my new one, in which I was not formally connected with the Committee. But I am desirous of putting upon record some of the more important labours in which I have been engaged, and I cannot do it better than by a report to the Committee, with which I was before,

and am now again, after, that interval, associated. And I do it the rather, because it will serve as a connecting link between my former and future reports.

1. WITH REGARD TO THE SYRIANS.—I have still pursued my way as formerly, endeavoring to invigorate them by letters and labors, and have had the happiness of seeing them advance in their desire for improvement. They are blessed with a Patriarch whose own views of truth are remarkably primitive, and whose zeal for better things has been shown by establishing schools in every town, and almost every village under his control. Some of the Bishops also are eagerly bent on instruction, and mourn sincerely over the low estate into which their Church has fallen. Some are making great efforts for advancement, but are thwarted on every hand

by their want of means, of teachers and of books. Others are indifferent, but none, I believe, are opposed. I have never met with a breath of opposition to any proposal for the good of their Church, but, on the contrary, have had innumerable demands which I have not been able to satisfy. I have only feared that the precious opportunity for doing good might pass away, that our own long delay might produce the discouragement of hope deferred, and that minds which have been aroused to effort, might fall back into inaction. Now is the time—and my earnest advice is, that if we cannot improve the present, we adopt the course recommended in mine of Sept. 5th. Let us occupy the field in truth—or let us leave it. Long delay can hardly be advantageous to us and will only be hurtful to them. But I hope, ere this reaches you, some clear and decided action beyond the appointment of a missionary will have been taken.

With the growing desire for instruction, there has been an unprecedented degree of religious inquiry, especially in some quarters. Discussions have arisen upon points of practice of doubtful validity, and an earnest desire expressed for a restoration of life as well as of knowledge. A deeper sense of the prevailing want of the fruits of holiness, a higher appreciation of holiness as the first and great essential of a Christian man, is beginning to be felt. It is seen more than ever, that the Church has fallen from her first love as well as from her early learning, and that a revival of the spirit as well as of the mind is needed. These two, indeed, constitute almost the only reformation that the Syrian Church can be said to require, for I do not imagine that much can be found in its Liturgy or its rites which is not of pure and ancient form. This characteristic, however, (which has often been remarked also of the Nestorians,) should rather draw us towards the Syrian Church, than lead us to think that our friendly aid is uncalled for; for so much more as it is right in *form*, so much more simple does the work become, and so much more does it promise to be a noble co-worker with ourselves in the unity of Christ's holy

Church, when once revived in knowledge and piety.

The means for this great end are such as I have often insisted upon—the training of teachers, the education of the clergy, the translation of the Holy Scriptures, the resuscitation of whatever is pure and useful in their early writers; the correction of abuses by restoring the right use of perverted blessings; the right performance of duties no longer understood; these are some of the means and aims of our mission of love. What intelligent Churchman will not approve it? What pious heart can but choose to love it?

2. OF THE GREEKS.—Early in May I accompanied the Bishop of Gibraltar in his visit to the Greek Patriarch. The Bishop had come to Constantinople in the course of his regular visitation. He is the first English Bishop whose official duties have brought him to "New Rome," the ancient and present seat and centre of ecclesiastical influence and authority in the East. It was more like the bringing of the long-severed East and West together, than any event in our own Church history which has occurred for centuries. One could hardly repress new and strange emotions at the sight of an English Prelate defining to an Oriental Patriarch the metes and limits of his jurisdiction, and showing how far he was from any intrusion in coming hither to look after the scattered sheep of his own flock, in a strange land. It was pleasant, at least, to see the welcome given to him in this character, and the acknowledgement, that it was the bounden duty of a Church to look after and care for its distant members—that it was altogether an authorized and necessary act. The conversation was afterwards followed up in a subsequent interview which I had with the Patriarch, when he expressed a deep interest in learning something more of the constitution of the ministry in the Western Reformed Church, and spoke again of the visit of the new Bishop, with evident pleasure and satisfaction. The Bishop had presented to him a copy of the first volume of the Septuagint, which is now in the course of publication by the (English) Christian Knowledge Society, with the approbation of the Epis-

copal Synod of Greece. The Patriarch was anxious to obtain the remaining volumes as soon as they appeared, and enjoined it upon me to see that they were sent to him. A similar present had been made to the Greek Patriarch of Jerusalem, who is resident in this city.

The visit of the Bishop has been productive of eminently beneficial results. It has given, if I may so speak, a character to the English Church. The appearance of a Bishop is *prima facie* evidence of the existence and regular constitution of a Church, and so I know it has been regarded by both Patriarchs and Bishops in this city, who had before no adequate conception of the fact that there exists a Western Episcopacy besides that of Rome, and no intelligent and practical conviction of the being of a Church among those in the West, who are not subject to the Pope. The better understanding which now begins to prevail on this subject, and of which I have seen abundant evidence during the five months that have elapsed since the visit of the Bishop, is matter for sincere congratulation, since it is in their real character as branches of the Church of Christ, that our own and the sister Church of England can alone exert their legitimate influence upon the Churches of the East. And if I have laboured much to make this character known, it has been from no vain desire to display our pretensions, but from the hearty conviction that I am thereby laying the foundations for our greatest usefulness. I regard our Church character, the order of our ministry, our possession of a Liturgy, our use of the Creed, our primitive faith as enshrined in the Prayer Book, and all other things that mark us as a true branch of Christ's Holy Church, as, in this work, so many talents and singular advantages which we are as much bound to use, as means of influence, as I am bound individually to use my own powers of mind and body. This has been, in brief, the theory on which I have acted all along, and experience, I may add, has amply tested its value. I do not regard my work as antagonist to any other, nor myself as sent hither to oppose others labouring in the same field. I endeavour to

confine myself to a faithful representation of my own Church, and do sincerely rejoice in whatever of good I see done by any one. The very nature of my Mission, however, forbids amalgamations with missionaries of other names, since they cannot join me in representing my own Church, and the extensive class of means to which I have just alluded, they do not, and, as non-Episcopalians, cannot use—yet I have no war with them, nor has my work any reference to theirs. My design is to pursue the 'even tenor of my way,' looking not at what others are doing, but at what my own duty requires of me.

My intercourse with the Greeks during the past summer has been chiefly of the character above described. The Committee of course will not expect anything more than this while the present deficiency of means continues. I have no funds for operations of any kind, and of course my only agency must be colloquial. What I can do by private conversations and discussions, by interviews with the heads of the Church, and by other such like means, I shall endeavor to accomplish. More than this is obviously out of my power.

To my other labours I have added the care of a congregation on Sundays, officiating at the English Chapel in Pera, and occasionally at the British Ambassador's residence, at Bayakdereh, on the Bosphorus. These services I expect to continue for the present.

I trust the time is near when our beloved Church, in connexion with the sister Church of England, will have a name and a place among the venerable Churches represented in this great capital of the East. Blessed day, when we who should have been the first to sympathize with our Eastern brethren, and the first to help them in their low estate, shall show that, though we have come late and slowly, we have come steadily, surely and efficiently to their aid. I ask only that hearts at home do not despond. For myself, I have never seen so much reason to rejoice in the prospects before us. From you, dear brother, and from the Committee, let me beg a steady and cordial support—the support of your counsel, of your love, and of your prayers.

Texas.

Matagorda.—From the Rev. C. S. IVES, advices have been received under date of 16th October.

Since the last report, two adults had been baptized; there had been one marriage and one funeral.

The Sunday School has thirty-seven scholars, under the care of the Missionary and two female teachers.

Galveston.—The Rev. Mr. EATON (22d November) writes:

"In accordance with the promise in my last, I send you an account of the monies received from this parish according to the treasurer's report, for Church purposes, since the building was blown down in September, 1842.

Subscriptions towards re-building,	\$153 00
From the ladies of my congregation towards plastering the Church,	130 00
Received for rents of pews, appropriated towards payment of the debt incurred by the first erection of the Church,	383 65
Monthly collections in the Church, appropriated to pay for a bell,	42 00

Total, \$708 65

I hope the Committee, when they take into consideration the long interruption of the services of the Church during this period, and also the very limited means of the parishioners, who, on account of the dullness of business, and the demand made on them for the defence of the country, &c., were not able to do as perhaps they would otherwise have done, will think the amount contributed liberal. The debt on the Church is still large, and may be computed at sixteen hundred dollars; but should the political affairs of the country become settled, we may reasonably expect that in about eighteen months the rent of the pews, should the parish receive no other assistance, will be able to liquidate it. The whole of this debt

was incurred by the *first* building, when, as the Committee are aware, I was induced by promises, never fulfilled, to entrust the management to other hands. On the re-erection nothing is due, as I proceeded according to the means furnished me, and kept the whole matter within my own control. At present there are forty-three pews rented; the annual rents of which amount to one thousand and seven dollars, two-thirds of which will be promptly paid. The congregation still keeps gradually increasing, and should our public affairs become settled so as to permit emigrants to flock into the country, I make no doubt the Church would soon be crowded.

We have recommenced our Sunday School, and have already upwards of thirty scholars and six teachers. We still stand much in need of books for more advanced classes, which I hope the Committee will be able to obtain for us from some benevolent person or society. A few French and German Prayer Books are much required, and would do good.

The Committee, I trust, approve of the desire of Rev. Mr. Gillett and myself to erect parochial schools. I become daily more confirmed in the opinion of their necessity. In order to establish permanently our holy religion in this land, the young must be rescued from the recklessness in which they now are permitted to grow up, and, in Christian academies, be brought under the influence of the gospel during that period of life in which impressions may be made that can never be wholly obliterated.

On account of the unsettled state of things, we expect but little emigration or business this winter; and the cotton crop having been materially injured by heavy rains, will fall so short as to keep many of our citizens in serious pecuniary embarrassment."

Houston.—From the Rev. Mr. GILLETT, we have the following interesting report:

"Nov. 6th, 1843.

"I have delayed my promised com-

munication somewhat, because I had determined, if possible, to see some of the places concerning which I wished to write; and thus form some conclusion, from my own observation, as to the practicability of at once establishing the Church.

From the fact that this field is to a great extent new, not as yet having been explored by any Missionary of our own Church, I had supposed correct information concerning it would be valuable to the Board in their future operations for the spread of the gospel in the Church, in this hitherto destitute country. With these feelings, I had determined to make a tour of several weeks through the western portion of Texas; visiting Washington, Independence, Lagrange, Bastrop, Austin, Bexar, Gonsales, and Columbia. But as this would be a journey of several hundred miles, and a portion of it through an Indian territory, where it is not considered safe to travel, except in parties, I have been obliged to delay it for want of company. I had at one time a sufficient number of gentlemen engaged to accompany me, but from various circumstances they have been prevented from making the trip. At present, therefore, I can give you only such information as I have been able to gather from others.

Several of the places I have mentioned above, are not places where it would be advisable to send a Missionary at present, and consequently I pass them by in what I have further to remark. In regard to Austin, the present nominal capital of Texas, it is difficult to make any definite calculation.—Should Mexico acknowledge the independence of this Republic, and the seat of government be firmly established at Austin, it would be a matter very desirable to have a Missionary located there at once, as it would be a place of rapid increase, and of great importance. But, on the contrary, should the country remain as it now is, or be annexed to the United States, then it might be some little time before Austin would be a place of sufficient note to justify the sending a Missionary, unless, indeed, both men and means should greatly multiply in the Church.

Bexar, situated on the San Antonio river, and near its source, will be a station of importance, the moment peace is firmly established. This is one of the oldest towns in North-America, having been settled by the Spaniards soon after the conquest of Mexico. The surrounding country abounds in fine building stone, of which most of the houses are constructed. This city, some years since, contained ten thousand inhabitants, though the number is now somewhat less than a thousand, and these chiefly degraded Mexicans. When we have peace, however, this town will be the great emporium of all the Mexican trade, and of course will rapidly increase in wealth and population. At and near Bexar, are to be seen many antique stone buildings, called the "Old Missions." These were formerly the residences of Roman Catholic Missionaries, and the property, with many leagues of land adjoining, still remains in their possession, although the "Missions" are no longer inhabited. The climate of Bexar is said to be unsurpassed in salubrity. The health and longevity of the inhabitants such as can be found in scarce any other country. A gentleman informed me, not long since, that there was living near this town, a man and his wife, whose united ages amounted to upwards of three hundred years.

San Augustine, in Eastern Texas, has long wanted the services of a Missionary of our Church. And one who was willing to labour in his Master's service, and "to cast his bread upon the waters, assured that he should find it after many days," would be abundantly rewarded, if not by immediately seeing the work of the Lord prosper in his hands, yet by the sure consolation that he was "laying the foundation, that others might build thereupon."

San Augustine is a place of considerable note, and from descriptions given me, the buildings are better and more city-like than in any other place in Texas. There are several other places, which, in case of permanent peace, ought to be speedily occupied by our Missionaries.

At present, the Presbyterians have about ten ministers in the country; the Baptists about eight; the Methodists

upwards of forty; the Roman Catholics about six; while our own Church has only three. And yet, so far as I have been able to observe, I think the Episcopal Church more popular with the people generally, than any other. I wish our friends in the United States could know and fully understand all these facts in their several relations.—For then I think they would not be so supine, in regard to the extension of the Church, and, with it, the sound principles of the gospel in this suffering land.

Various things have retarded our progress in building a lecture room, yet we are progressing slowly. I do not know that we can do more than get up our frame and cover it; and if we cannot, we must be content to worship thus until such time as we can be made more comfortable.

I called some time since to see a poor man belonging to our communion. He had been struggling hard with the adverse times, and had at length succeeded in erecting the frame of a house containing only one room, and covering it, but had not been able to lay a floor. In this he lived with his wife and two little orphan girls he had undertaken to raise. He inquired of me if we intended building a Church? I told him we hoped to erect a lecture-room soon. Said he, 'I have two cows I want to give you to help do it. It is true I have not been able to complete my own house yet, but *that* (meaning the Church) will be my house too, for I shall be there one-seventh part of my time.' I thought if some of our rich brethren could have *heard* this poor man's simple remarks, (for they lose all their power by being repeated or put on paper,) they would have said to him, 'You have enough to do to provide for your wife and those orphan children; keep your cows, and we will build your chapel.' This man is always at Church, and though he cannot read, he has learned most of the responsive part of the Liturgy by hearing it. During the summer there has been no minister of any denomination except myself in the place; and since my letter in July I have been called to attend five funerals, and have baptized six children—two of these, a poor man and his wife

brought upwards of sixty miles on horse-back, to receive the rite. The father told me he was a communicant, though he had not heard 'a gospel sermon,' as he said, for sixteen years. He was much delighted that his children were at length admitted within the pale of the Church by baptism.

Mr. Eaton and myself have drawn up a circular in relation to schools connected with our parishes, which you will probably see in some of the periodicals of the Church, if Mr. E. does not send you a copy direct.

I am sure that our strongest hold upon the people here, and our greatest auxiliary for doing good in building up the Church, would be the establishment of such schools. The best way for the Church to prosper anywhere, but above all here, is for the children 'to be trained up in the nurture and admonition of the Lord.' I hope the friends of the Church in the United States will be willing to aid us in this matter. Our operations will be greatly retarded here, and the cause of Christ will suffer until we can bring some such means to bear upon our labours. The Roman Catholics are making a vigorous effort for the introduction of schools and missionaries, and I have been credibly informed that they are now in possession of the means for their establishment. Should they succeed in founding schools, and filling them with Protestant children, (which they will do unless Protestant schools can be provided,) a work will be accomplished which years of patient and laborious toil on our part will not undo.

I know some will read this and say, 'It may all be true, but let them establish their own schools—we have enough to do elsewhere.' Now all this sounds very much like that charity of which the apostle speaks, and which expends itself in words, saying, 'Be ye warmed, and be ye filled,' to the naked and hungry, and yet gives them not. The wars and continued commotions here, have made this a 'poverty-stricken' people. They have not the means to provide themselves now, but, if helped a little from abroad, will soon be able and ready, not only to do for themselves, but in their turn to help others."

Miscellaneous.

THE MISSIONARY SPIRIT.

It is sincerely to be hoped that the great questions which are beginning to agitate our Zion, will not have the effect to draw off our attention from the glorious cause of missions, or tend in any degree to deaden the missionary spirit in the breasts of our people. For whatever other interests of the Church suffer, it should be our care to cherish this with the most watchful jealousy. In this spirit lies the strength of the church. Let this die, and the church dies; let this live, and the church lives. They have a mutually dependent life. They are cause and effect reciprocally. Out of the church springs the missionary spirit; and out of the missionary spirit, in turn, springs the continuance and growth of the church. We might argue this latter relation from a variety of considerations. Let us consider it in two or three aspects.

1. The church cannot live, in any proper sense of the term, without the spirit of missions diffused among its members, because, by a law of its nature, it must either advance or retrograde. In this respect, it is like the life of the individual Christian; it never stands still, but is either going forward or backward. The influences of the world which surround it, are calculated to force this alternative upon it. The world is active; its principles are active. Every thing is in motion. Opinions are never stationary. The moment one tide of human opinion ceases to go forward, it is compelled to retire by an opposing theory advancing in an opposite direction. Nations, too, have observed the same law. The moment any nation has reached the flood-tide of its prosperity and greatness, and ceased to rise, that moment it has begun to decline, and continued to decline, until swept by the full sea of counteracting causes, into the common receptacle of things that were. And the church, set as it is in the midst of the same world, and affected indirectly, if not directly, by the same causes, is subjected to the same law. Like other associations of men, it is a

visible, organized body. Its prosperity, like theirs, depends upon its stability and growth. Unlike most of them, however, its ultimate aim is to extend its boundaries from the rivers to the ends of the earth, and to subject to its peaceful sway the entire race. Greater than in their case, therefore, is the necessity for its making continual progress. For it proposes to itself a far greater work, while the same dangers surround it when it becomes stationary. But it is the missionary spirit alone which can make it progressive, and this alone, therefore, which can prevent its virtual extinction.

2. The Church cannot live without the missionary spirit, because this alone can give efficiency to those Christian graces in which the life of the Church consists. What are the principal of these graces but love and self-denial? and who does not see that without the missionary spirit, these cannot be nourished and sustained? It was these—love and self-denial—from which this sprung. It was from the love of the Son of God for a sinful and apostate world, and the self-denial which induced him to lay aside the glory which he had with the Father, that the missionary spirit had its origin. It was in the personal history of this blessed Saviour that its fruits were first seen. ‘Hereby perceive we the love of God,’ says St. John, ‘because he laid down his life for us.’ And we are told that, ‘for our sakes, he became poor, that we, through his poverty, might be rich.’ And this spirit not only springs from the self-denial and the love of the Saviour, but it, in turn, begets the same graces in those who are governed by it. The habit of doing good to others, creates a feeling of love for them; and this love induces a willingness to sacrifice some selfish gratification for the sake of continuing to do them good. He who has given them his money and his prayers to send the gospel to the poor heathen, and then hears how these degraded beings rejoice when born into the kingdom of God, learns to love the souls of the heathen; and this

love is sure to swell the amount of his gifts, and increase the fervency of his prayers. In this way these Christian graces grow and flourish; and without these, the Church, to all intents and purposes, is a dead and useless body; dead, because it has none of the energy which grows out of a sternly self-denying principle, and useless, inasmuch as it imparts to others none of the blessings itself professes to have received.

3. Without the missionary spirit the Church is a lie. Falsehood is stamped upon every feature of it; upon its gateposts, its outer and inner walls, its pews, doors, its pulpits, its baptismal fonts, and even its communion-tables. Without this spirit, its priests are deceivers, and its people hypocrites. It holds in trust for the heathen nations the light of life, but imparts it not to them. It professes the religion of Jesus of Nazareth, but exhibits none of his spirit. To the command, 'Go ye into all the world, and preach the gospel to every creature,' it responds, 'I go,' but goes not. Professing to love the souls of men, it lifts not a finger to pluck them as brands from the burning. Receiving at baptism the sign of the cross in token of self-renunciation, and devotion to the cause of Christ, it foregoes no earthly comfort, clothes itself with purple and fine linen, fares sumptuously every day, and cares not if the world perish in unbelief. Upon a Church thus belieing its principles, and the religion of Him who was truth itself, God frowns in heaven, and holy men upon earth frown; yea, even the wicked despise its contradictions. It is tolerated neither in heaven nor on earth; Jesus disowns, and the Spirit retires from it, and it dies as a matter of course.

If the missionary spirit be thus essential to the life of the Church, who can be willing to do otherwise than cherish it in his own heart, and in the hearts of others? Who will not aid to diffuse it through the whole body, and cause it to be more fruitful in offices of mercy to perishing men than it has ever been before? Lord Jesus, hasten the time when *thy* spirit shall fill the Church, and then shall the earth be speedily filled with a saving knowledge of thee!

—*Ch. Witness.*

CHINA.

Description of the new Chapel at Hong-kong.

"Whatever difference of opinion there may be as to the justice or morality of the policy pursued towards China, which has resulted in the cession of Hong Kong to the British crown, it will be a matter of rejoicing to English Churchmen that it has led to the establishment of what we trust will prove a flourishing branch of our own Church. Her Majesty's government have appointed the Rev. Vincent Stanton chaplain at Hong Kong; and it is under his immediate care that the edifice, the plan and west elevation of which are presented to your readers, will be erected.

The style selected for the Church is early English, the simplicity of which it is susceptible, and the absence of any mullions or tracery in its windows, or any other elaborate enrichment, pointing it out as the fittest to be adopted in a situation where the resources for building are at present limited. Every endeavour has been made in the design to keep the spirit of own ancient examples, making only such deviations from established principles as the heat of a tropical climate have rendered necessary. The Church will be erected gradually, as funds will permit, and the resources of the mission expand; but whatever is now done will be in accordance with the whole plan, and with a view to ultimate completion. The nave, transepts, and chancel will be the first parts carried out; the cloisters will follow; and then the tower and spire—the latter, it is hoped, as a memorial of the entrance into China of the first Bishop of the English Church. Accommodation is provided for about one thousand worshippers on the ground floor, the seats are arranged in the nave, north and south transepts, with seats in the chancel for children, so soon as schools shall be organized. Instead of the aisles of our English Churches, a series of cloisters are intended to run round the greater part of the building; the arches of the nave will be provided with Venetian doors, opening into these cloisters, to be used as circumstances may require. The cloisters will thus at once serve as cool and shady walks during the intervals of divine service, as well

as prevent the sun's rays from shining full upon the nave when the Venetian doors are thrown open. This peculiar feature, rendered necessary by the extreme heat of an eastern climate, does not involve any material deviation from correct ecclesiastical arrangement; the cloisters, although they do not serve precisely the same purpose, have the appearance externally of aisles, as usually introduced, and which being carried east and west of the transepts, as well as round the chancel, will not only add to the comfort of the worshippers, but will promote considerably the effect of the building, architecturally considered—a circumstance the more worthy of attention, since it may eventually become a cathedral Church.

The tower and spire is lofty, but severely simple in character; the buttresses massive; the parts few, the moulding bold.

The seats will be all free, formed of low open skeleton framing, and without doors—an arrangement not more ecclesiastically correct than indispensable for coolness and comfort in a tropical climate.

On the flanks, and in elevations, the cloisters present the appearance of a series of open arches along the nave, the sides of the transepts, and the chancel. Above these, in the nave, are a range of double-lighted, lancet-headed, clerestory windows, by which, when the Venetian doors are closed, the body of the church will be mainly lighted; these clerestory windows will be provided with shutters, which, when not used, will open back into deep splays formed to receive them, and consequently will not interfere with the effect of the exterior.

Above the three lofty arches by which the transepts are entered are long triple lancet windows, the centre one raised; and above these, in the gables, a deeply sunk early English ornament. The eastern wall, above the reredos, will be also pierced with three lancet windows, which, it is hoped, may at some future time be filled with stained glass. The reredos just referred to will consist of a series of English arches of equal height.

In describing the internal arrangements, I forgot to say, what indeed will be at once seen from an inspection of the plan—that no galleries are contemplated. Did not principles of ecclesiastical propriety and true architectural taste peremptorily forbid their introduction, the extreme heat of the climate would: a large unencumbered area, free circulation of air, ample ventilation, and effectual shade from the scorching rays of the sun, being indispensable in a place of public worship erected in China.

The church will be built of stone, the foundations granite, of which large quantities may be obtained near the spot. The situation on which it will stand is commanding; it will be a conspicuous object from the noble bay that spreads out in front of the town; and, designed as it is, in strict conformity with the principles, and after the ancient examples of our own ecclesiastical architecture, will, I trust, stand as an enduring memorial of the fact that in the largest empire of the east; the English church has struck deep its roots, and will, by God's blessing, rise in luxuriance and beauty.

August 18th, 1843.

Intelligence.

FAREWELL MISSIONARY MEETING.

—A meeting of a highly interesting character was held at St. Paul's Church, Boston, on the evening of the 2d Sunday in Advent, on which occasion the recently appointed Missionaries to Mesopotamia received their instructions from the Foreign Committee through the Secretary.

The Right Reverend the Bishop of Massachusetts presided. Evening prayer was conducted by the Rev. Dr. Vinton. After which, the object of the meeting having been stated by the Bishop, the instructions were read by the Secretary.

Addresses were then delivered by the Missionaries, the Rev. Samuel A. Tay-

lor and the Rev. James W. Miles, which made a deep impression on the minds of those present.

The Rector of the parish concluded with some observations on the state of the Missionary Treasury, and a collection was made amounting to \$166.

After singing a hymn, the meeting was closed with prayer, and the benediction by the Bishop.

We have reason to believe that the influence of this meeting, on the Mission with which it was connected, was highly favourable.

DEPARTURE OF MISSIONARIES.—Our Missionaries to Mesopotamia sailed from Boston on Wednesday, 13th December, in the barque Catharine, for Smyrna.

AFRICA.—Advices have been received from Cape Palmas, Western Africa, under date of 2d September last. The Missionaries and teachers were all well, with the exception of Mr. Appleby, who

had been seriously indisposed, but was then on the recovery.

APPOINTMENT.—At a recent meeting of the Foreign Committee, Mrs. Catharine L. Patch, of Lowell, Mass., was appointed a teacher in the African Mission.

CRETE.—Advices have been received from the Rev. Mr. Benton direct, up to 30th September. Copies of his missing letters and reports have been forwarded by him; and the long apparent silence of our Missionary is thus accounted for.

He has doubtless, ere this, received the instructions of the Committee to close his Mission and return home.

ATHENS.—From Mr. Hill, we have letters up to the 20th October, at which time all connected with the Mission were well.

Miss Frederica Mulligan arrived at New-York on 14th Dec'r, via England.

FUNDS OF THE FOREIGN COMMITTEE.

In the Circular published in December, the pressing wants of the Foreign Department were concisely, but distinctly set forth. We feel that the friends of this branch of our Missions are *fast* friends; and we believe confidently that the Clergy who have heretofore responded to our appeals, will not now be backward in urging upon their people the duty and privilege of rendering of their substance to promote the extension of His Kingdom "who died for us."

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

Nov. 18.	Rev. J. L. Clark, of Waterbury, Conn., for Kenyon.....	\$20 00
	Sunday School of Christ Church, Brooklyn, do.....	10 12
" 20.	Trinity Parish, New Haven, a member, do.....	2 00
	Do. for the Jews.....	1 00
Dec. 2.	St. John's Church, Carlisle, Pa., for Bishop Chase.....	3 75
" 9.	Nashotah Mission, from communicants of St. Stephen's, Middlebury, Vt., per. Rev. J. Huntington.	5 00

" 13.	St. George's, Flushing, for Lincoln, N. C.....	5 00
" 19.	St. Mark's, Clarendon, S. C., for Kenyon College.....	50 00
		<u>\$96 87</u>

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from November 15 to December 15, 1843:

MAINE.	
Gardiner—Christ Ch., Mo. Miss. Coll.....	\$61 52
VERMONT.	
Middlebury—St. Stephen's, Rev. J. Huntington.....	5 00
MASSACHUSETTS.	
South Boston—St. Matthew's.....	5 00
CONNECTICUT.	
Bristol—Trinity Ch. Offerings....	\$4 00

<i>Hartford</i> —Christ Ch. Mo. Col.....	61 15	
<i>New Haven</i> —Trinity Pa. Offerings.....	150 00	
<i>Stamford</i> —St. John's Offerings.....	32 00	
<i>Stratford</i> —Christ Church.....	8 00	
<i>Waterbury</i> —St. John's.....	100 00	355 15

NEW-YORK.

<i>Albany</i> —St. Peter's.....	\$100 00	
<i>Coldspring</i> —St. Mary's.....	4 50	
<i>Duanesburgh</i> —Christ Church.....	15 00	
<i>Flushing, L. I.</i> —St. George's.....	30 00	
<i>Little Neck, L. I.</i> —Zion Church.....	7 00	
<i>New York</i> —St. Paul's.....	\$419 76	
St. Peter's.....	23 75	
St. Stephen's, from three members.....	11 50	
St. Thomas'.....	254 13	
Miscellaneous.....	22 00	731 14

<i>Troy</i> —St. John's.....	30 00	
St. Paul's.....	145 45	175 45
<i>Utica</i> —Trinity and Grace Chs.....	80 00	
<i>Westchester</i> —A Friend, half.....	50 00	1193 09

PENNSYLVANIA.

<i>Belleville</i> —St. John's.....	5 34	
<i>Carlisle</i> —St. John's.....	26 25	
<i>East Nantmeal</i> —Isaac Davies.....	27 50	
<i>Oxford</i> —Trinity, half.....	9 50	
<i>Philadelphia</i> —St. Andrew's.....	\$2 00	
Gloria Dei.....	15 00	17 00
<i>Wellsboro'</i> —St. Paul's, half.....	7 00	92 59

DELAWARE.

<i>Middleton</i> —St. Ann's.....	15 50	
<i>Smyrna</i> —St. Peter's.....	7 23	
<i>Wilmington</i> —St. Andrew's.....	\$14 60	
Trinity.....	5 72	20 32 43 05

MARYLAND.

<i>Cumberland Co.</i> —Emmanuel Pa.....	19 79	
---	-------	--

VIRGINIA.

<i>Albemarle Co.</i> —St. Ann's.....	24 00	
<i>Clarke Co.</i> —St. John's Pa., half.....	25 00	
<i>Leesburgh</i> —Third annual payment of Dr. Thomas Claggett, half.....	25 00	
<i>Nelson Co.</i> —Nelson Pa., from a friend to Dom. Missions, half.....	20 00	94 00

SOUTH CAROLINA.

<i>Charleston</i> —Monthly Missionary Lecture.....	15 42	
<i>Pendleton</i> —St. Paul's Ladies' Missionary Society.....	35 37	
<i>St. Luke's Parish</i> —From a Lady.....	11 00	
<i>Society Hill</i> —Mrs. M. H. Wither- spoon.....	9 00	70 79

FLORIDA.

<i>Tallahassee</i> —St. John's, a few members.....	17 00	
--	-------	--

MISSISSIPPI.

<i>Raymond</i> —A Missionary Station.....	4 50	
---	------	--

KENTUCKY.

<i>Hopkinsville</i>	8 50	
<i>Princeton</i>	5 00	
<i>Trenton</i>	4 50	18 00

OHIO.

<i>Piqua</i> —St. James'.....	25 00	
-------------------------------	-------	--

ILLINOIS.

<i>Tremont</i> —Missionary Station.....	4 40	
---	------	--

MICHIGAN.

<i>Detroit</i> —St. Paul's, half.....	25 00	
---------------------------------------	-------	--

WISCONSIN.

<i>Green Lake</i> —Missionary Station.....	6 90	
<i>Jonesville</i> —do.....	3 25	
<i>Prarie du Chien</i> —do.....	2 75	
<i>White Water</i> —do.....	3 50	16 40

TOTAL, \$2,050 28

Total since 15th June, 1843, \$7,272 \$1.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 15th November to the 15th December, 1843:

MASSACHUSETTS.

<i>Andover</i> —B. H. Punchard, for education of a child in Africa.....	\$20 00	
<i>Boston</i> —A friend, by C. S.....	5 00	
St. Matthew's Church.....	5 00	
<i>Hanover</i> —St. Andrew's.....	14 00	
<i>Taunton</i> —St. Thomas'.....	20 00	\$64 00

CONNECTICUT.

<i>Hartford</i> —Christ Ch., monthly col.....	57 80	
<i>Portland</i> —Trinity Church, for Africa, \$15 00; for a printing press for do., \$6 00.....	21 00	
<i>Stratford</i> —Christ Church, monthly offerings.....	8 50	87 30

NEW-YORK.

<i>Astoria, L. I.</i> —St. George's Ch., for education of "J. W. Brown," Africa.....	20 00	
<i>Delhi</i> —Charles Merrien, for Africa.....	5 00	
<i>Little Neck, L. I.</i> —Zion Ch., hf.....	7 00	
<i>New York</i> —A Friend to Missions for China.....	10 00	
St. John's Chapel, Mrs. Anna Watts, for Africa.....	50 00	
<i>Westchester</i> —A Friend to Missions.....	50 00	142 00

WESTERN NEW-YORK.

<i>Rochester</i> —St. Luke's Ch. Ladies, for support of a Greek girl in the schools at Athens, 3d annual payment.....	80 00	
---	-------	--

PENNSYLVANIA.

<i>Belleville</i> —St. John's Church, \$5 34, do. for education of a child in Africa, \$20 00.....	25 34	
<i>Honesdale</i> —Grace Church Sewing Society, for Greece.....	14 00	
<i>Mantua Village</i> —Sunday School, for Africa.....	3 75	
<i>Oxford</i> —Trinity Church, half.....	9 50	
<i>Philadelphia</i> —Kensington Emmanuel Church, for support of 2 boys in Africa, 5th annual payment.....	20 00	
<i>Wellsboro'</i> —St. Paul's Church, hf.....	7 00	79 59

MARYLAND.

<i>Cumberland</i> —Emmanuel Pa., hf.....	19 79	
--	-------	--

VIRGINIA.

<i>Clarke Co.</i> —Nelson Pa., a Friend to Missions, half.....	20 00	
Wickliffe Parish, half.....	25 00	
<i>Loudon Co.</i> —Leesburg, Dr. Thos. Claggett, 3d annual payment, half.....	25 00	70 00

SOUTH CAROLINA.

<i>Charleston</i> —St. Stephen's Chapel, monthly missionary lect.....	5 14	
<i>Pendleton</i> —St. Paul's Church Ladies' Missionary Society.....	35 37	
<i>St. John's Island</i> —St. John's Ch., for Mesopotamia.....	5 00	45 51

MICHIGAN.

<i>Detroit</i> —St. Paul's Ch., monthly collection, half.....	25 00	
---	-------	--

OHIO.

<i>Chillicothe</i> —St. Paul's Ch., \$10 00, Sunday School, for Africa, \$10 00.....	20 00	
<i>Piqua</i> —St. James' Church, part.....	22 00	42 00

TOTAL, \$655 19

Total since 15th June, 1843, \$6,809 60.